3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV/

Panjāl range, Hastīvanj, where the king, to amuse himself, drove one hundred elephants over the precipice, enjoying their cries of agony. King Gopāditya was a pleasing contrast to the cruel king, and did much to raise the Brāhmans, and to advance their interests.

Hindu dynasties.

Pravarasena II reigned in the sixth century and, returning from his victorious campaigns abroad, built a magnificent city on the site of the present capital of Kashmīr. The city was known as Pravarapura, and is mentioned by Hiuen Tsiang at the time of his visit (A.D. 631) as the new city. The site chosen has many advantages, strategic and commercial, but it is liable to floods. Many subsequent rulers endeavoured to move the site of the capital, but their efforts failed. Among these was the celebrated Lalitāditya, who ruled in the middle of the eighth century, and received an investiture from the emperor of China. A great and victorious soldier, he subdued the kings of India and invaded Central Asia. After twelve years of successful campaigning he returned to Kashmīr, enriched with spoil and accompanied by artisans from various countries, and built a magnificent city, Paraspur (Parihasapura). To give this new town pre-eminence, he burnt down Pravarapura. Lalitāditya also built the splendid temple of Mārtand. Before leaving for further conquests in Central Asia, from which he never returned, the king gave his subjects some excellent advice. He warns them against internal feuds, and says that if the forts are kept in repair and provisioned they need fear no foe. In a country shut in by mountains, discipline must be strict, and the cultivators must not be left with grain more than sufficient for a year's requirements. Cultivators should not be allowed to have more ploughs or cattle than are absolutely necessary, or they will trespass on their neighbours' fields. They should be repressed, and their style of living must be lower than that of the city people, or the latter will suffer. These words spoken some 1,200 years ago have never been forgotten; and rulers of various races and religions have followed Lalitāditya's policy, and have sternly subordinated the interests of the cultivators to the comfort of the city.

Sankara Varman (883–902) was another great conqueror; and it is stated that, though Kashmīr had fallen off in population, he was able to lead out an army of 900,000 foot, 300 elephants, and 100,000 horse. Sankara Varman was avaricious and profligate. He plundered Paraspur in order to raise the fame of his own town, now known as Pattan.

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over sea† migration.

N. W. F. PROVINCE.
1. Hazara.
PUNJAB PROVINCE.
1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

†[Errata: read "overseas", of errata sheet, p. 329, category III --Analyst]

their proportion yet their aggregate proportion for all ages is the best which is due to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatris who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of fenales children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reticence against disclosure of the particulars about grls approaching marriageable ages.

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely followed by Shin (984), Brukpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916) while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigation of good portion of Balti males at the time of Census yet we cannot help subscribing to the view that there is a great excess in female birth-rate as is evidenced by the proportion of 1,020 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brukpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

131. Influence of Social Conditions and Local Customs.—The decade has witnessed remarkable improvement in the social customs of various communities due to the spread of education and civilization. The system of early marriage which was so common in both the provinces and especially amongst the Hindus who literally followed the injunctions of their scriptures in celebrating child marriages has now become a thing of the past—thanks to the Ruler of the State who out of solicitude for his subjects laid statutory prohibition upon this harmful system and drove out of his realms this most injurious social custom. Although the Arya Samaj and some advanced people even among the orthodox Hindus have made strenuous efforts to popularise widow remarriage yet their efforts have not yet produced the desired beneficent results and the instances of widow marriage amongst the State Hindus are few and far between. The *Purdah* system has during the decade lost much of its intensity. The rural and labouring classes observe very little *Purdah* while the people of the middle classes are now giving greater freedom to their women-folk. The progress amidst the higher circles has been greater and it is now become a fashion for the well-to-do to take their wives with them to the Cinemas or for outing of which the Sundays of the Nishat and Shalamar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instance. A good deal of social reform has taken place amongst the Kashmiri Pandits whose women have discarded the loose and untidy dress of centuries and are seen in up-to-date Indian Saries. The return of scholars of various communities after training in the foreign countries has imported far more advanced and liberal ideas the permeation of which in their respective communities is everyday liberalizing the atmosphere.

[Errata: see category 116, p. 329 for corrections -- Analyst]

Coming to the civil condition of the females by religion the marginal table which shows the variation since the last Census will be greatly helpful in assessing the improvements during the decade.

Religion.	Unmarried.		Married.		Widowed.	
	1931	1921	1931	1921	1931	1921
All Religions .	404	394	489	485	107	121
Hindu ..	355	313	461	476	184	211
Muslim ..	415	414	497	488	89	97
Sikh ..	422	413	466	474	101	113
Budhist ..	436	463	432	367	113	170

In the entire female population there has been an increase both in the unmarried and married proportions by considerable reduction from the widowed group (11 per cent.) which is really a matter of great satisfaction and is a sure proof of the decade being an exceptionally favourable one. Amongst the unmarried females there is an all-round improvement in the proportion of spinsters due to prevention of early marriage except in the case of Budhists; amongst whom marriage is celebrated at a later age and early marriage is non-existent. The figures eloquently represent the truth when we find that the greatest increase in the proportion of unmarried females has taken place amongst the Hindus among whom the earlier marriage had the highest prevalence, the Sikhs showing a small increase of 13 and the Muslims a nominal increase of one. In the married class again the increase in the State is due to the immunity of the decade from Influenza which selects adversely towards females and also to the increasing care and consideration which is bestowed upon the softer sex as a result of contact with the Western civilization as also of the gradual breaking up of unhealthy social customs such as *Purdah*. It may now be confidently asserted that natural affection and growing regard for the wives amongst the youth of the educated classes is fast driving out the traditional neglect and illtreatment to which the young-wife was generally subjected at the husbands' house where the mother-in-law made her work the whole day as a household drudge regardless of her health and comfort. The Muslims and Budhists are responsible for increase in the proportion of the married females while among the Hindus and Sikhs the proportion suffered a slight

The decrease of 11 per cent. in the proportion of the widows is indicative of the progress of the society towards better ideals since it means the elimination of 11 per cent. misery of the unhappy women doomed to perpetual widowhood and so much improvement in the productive power of the community. The Budhists have shown the maximum (57) decrease in widowhood and the Hindus also follow with a fairly good decrease of 27 while the Sikhs and the Muslims record decrease of 12 and 9 in the proportions per mille. The principal cause of this improvement is again the general freedom of the decade from epidemics and operation of the Marriage Regulation which deprived the widowed class of the contribution made by child-wives who become widows by the deaths of husbands in early age. Further analysis of the subject by provinces will swell the discussion into tedious proportions and for details we may simply refer the reader to the Subsidiary Table II and for his guidance it may be observed that the influence of the Hindu customs will be visible in the statistics of the Jammu Province while the figures of the Kashmir Province and the Frontier Districts will be found to be coloured by the Muslim and Budhistic influences.

154. Civil Condition by Caste.—Subsidiary Table V gives the distribution of 1,000 of each age by civil condition for certain selected castes. Since the age-groups adopted in this table are different from those adopted in the corresponding table of the last Census no comparison with the past is possible, and we shall in consequence confine our analysis to the statistics of the current Census alone and show the relative extent of civil condition in the various castes entered in the table. Amongst the Hindus the Kashmiri Pandits continue to have the largest number of unmarried males in all the age-groups commencing with 998 per mille in the age-group 7-13 and 154 in the last group 44 and over. The

[Errata: cf. category 116, p. 330 for corrections—Analyst]

Those below 20 are still too young to complain of unemployment and the fact that no one above 40 is unemployed confirms the belief that they will soon be absorbed somewhere. 162* 464

239. The unemployed when looked at from the point of view of occupation of their fathers disclose an interesting tale. The cultivators come first with menials in the second and artisans in the third place. The cultivator whose calling is not so remunerative as that of a trader or industrialist, takes to education in the hope of finding a financial Elysium which will set him at ease as regards demands of revenue and the money-lender and social customs. It is a pity that their sons have disillusioned them. The motive of menials and artisans is not different. All look upon education as a solvent of financial worries which, however, in its present form it is not.

240. When we look to the qualfications of the unemployed we find that the possessor of British degree is in a glorious minority of one. All others have Indian degrees appended to their names. The largest proportion is made up of academic degrees like M. A., B. A. and M. L. C.[1] There are only three Bachelors of Engineering and one Bachelor of Law amongst the unemployed who may be said to have specialised in a particular line.

241. The number of those who are discontented with their employment is 26 which is really much lower than one would expect.

The stylish living which comes so easy to the English literate at school and college when they live on the hard-earned money of their parents is difficult to keep up at a later age when the employment they get does not bring them abundance of money and they have to pool their small earnings in a joint family. Their discontent is thus easily understood. Moreover, discontent is a necessary condition of progress, and it is really surprising that the only class which should be most vociferous in expressing its dis-satisfaction with existing conditions should be almost mute.

242. Besides the above we have got about 251 under-matrics between the ages of 20-39 who are also seeking the '*El Dorado*' of employment which may be taken as a synonym for Government service. Their tale is not different and need not detain us further. They have got 75 persons below 20 and 2 above 40 who are also unemployed.

243. Decaying Industries.—The following industries are either decaying or have decayed in the State:— 178 ●

1. Shawl-weaving in Basohli tehsil.
2. Manufacture of woolen blankets, woolen Pattis and shoes in Ramnagar tehsil.
3. Lungi and Salwar manufacture in Muzaffarabad tehsil.
4. Paper manufacture in Udhampur and Srinagar tehsils.
5. Calico printing in Samba.

244. Shawl-weaving in Basohli.—The weaving industry of Basohli owed its origin to the patronage of the then Raja of the place who imported a few workmen from Kashmir and got it started. The initiative attracted other workers and the contagion spread to local inhabitants till the industry throve so well that it counted 1,400 establishments and shops dealing in shawls. 178 288

The raw material came from Ladakh and Tibet and was supplied by the traders of Amritsar who took in return the finished product and sold it in the Punjab and Bengal and even exported it to France where a brisk demand existed. The export was unrestricted except that a duty of annas eight per loom was levied by the then Raja.

1 [Errata: read "S.L.C."; cf. errata sheet, A 339
" category 116 -- Analyst]

178 The shawls were of different qualities with prices varying from Rs. 40 to Rs. 500. In France the price fetched by a good shawl was handsome.

288 But unfortunately for Baoohli, France took into her head to manufacture her own shawls and not only succeeded in meeting its own demand locally but even took to exporting shawls to India. This had a disastrous effect on the industry which could not stand the competition of machine-made shawls. The patronage of the Raja could not avert the catastrophe and the workers dissatisfied with their lot emigrated to places like Amritsar, Sujanpur, Nurpur, Pathankot etc., in the hope of better prospects. The net result was that the industry became extinct and the once prosperous town has been converted into a deserted place.

245. Manufacture of Woolen Blankets, Pattis and Shoes in Ramnagar.—Woolen blankets and Pattis were manufactured in Ramnagar tehsil and were exported to outside places. The Military Department of the State had its requirements met from this tehsil but due to the inroads of machine-made blankets and Pattis with a superior finish and a cheaper price this industry began to decay. The Military Department transferred its custom to cheaper markets which completed the process.

As regards shoe-making, a special variety of shoes was made in the tehsil and found favour with His late Highness whose sad demise led to the cessation of demand and decline of industry.

246. Lungi and Salwar weaving in Muzaffarabad Tehsil.—Lungis (Turbans) and Salwars (female trousers) are manufactured in Muzaffarabad tehsil from raw material imported from outside. But the competition of machine made goods is gradually usurping the market and this industry is showing signs of decay.

289 **247. Paper Manufacture in Udhampur and Srinagar Tehsils.**—In Udhampur tehsil the manufacture of paper was started before 1921 but met an untimely death due to foreign competition.

In Srinagar hand made paper is suffering from similar causes. The mills produce substitutes at about half the price of Kashmir hand made paper. The right sort of raw material is also not available. Such paper as bond paper and other superior paper can be made of rags of good quality which are not available in Srinagar. The resulting paper is very poor and cannot stand competition in quality or price.

288 **248. Calico Printing in Samba.**—This industry is reported to be decaying. There is a community called 'Chhimbas' who follow this profession and who are the cause of the celebrity of the town. Lack of knowledge of the use of aniline dyes and of varied designs is rendering their calling extinct. But His Highness' Government is trying to re-start the industry and thus save it from extinction.

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212 562 round by numerous difficulties. The *Purdah* system is prominent amongst them. It debars the women particularly in the adolescent ages from attending classes. Early marriage is another serious obstacle, for as soon as the girl attains a marriageable age, her nuptial rites have got to be performed which mean a good-bye to her education. The bridegroom's house is not the place from where attendance at a school is possible, for household duties and social customs forbid any such diversion. The *laissez faire* policy in production of children encumbers the newly wedded girl with a child so soon after the marriage that she cannot continue her studies even if she had the inclination and necessary leisure to do so. The children following closely upon the heels of one another provide occupation for her maternal instincts which monopolise her time and energy to the exclusion of everything else. The conservative attitude of the people and their general indifference if not active opposition to the education of females has also to be taken into account. The difficulties in starting girls' schools in rural areas and staffing them efficiently are greater than in the case of boys' schools. All these and several other factors operate against the swift spread of literacy amongst females. The increase registered during the decade is, however, a sign of liberalising of ideas in this respect and shows that old traditions are loosening their hold on the rising generation. His Highness' Government has made the womens' education one of its main concerns and maintains a separate Inspectorate for the purpose. The number of schools has risen many fold and the next Census is most likely to show a brighter record.

[178]

212 **256. Variation in Female Literacy by Provinces.**—The Jammu Province which is bordered by the Punjab, leading to exchange of migrants and consequently importation of liberal ideas prevailing in British India on the subject of female literacy, shows the highest increase in the literacy of females. The Kashmir Province comes second best while the Frontier Districts record an increase of 33 per cent. only which is obviously due to its comparative lack of contact with the more advanced parts of the country. The increases which are likely to rise higher at future Censuses forebode better times.

Province.	Female literates in		Percentage of increase.
	1931	1921	
Jammu Province ..	6,910	2,703	+157
Kashmir	1,941	1,179	+ 65
Frontier Districts (excluding Frontier Illaqas) ..	169	127	+ 33

257. Variation in Female Literacy by Districts.—A comparison of the figures of female literates for 1931 and 1921 gives a sufficient indication of the way the wind is blowing. But for the unfortunate district of Reasi which shows a considerable fall in the figures which is not accountable by any other reason except mistaken enumeration, all districts show an encouraging advance. The district of Kathua takes the lead and is followed by the district of Mirpur. The Jammu district has also an enviable record. All these districts with that of Udhampur have more than trebled the number of their female literates. The Poonch Jagir has doubled theirs. The other districts have also made notable additions. The district of Gilgit stands at the bottom showing only a 10 per cent. increase. The Baramulla district has also advanced slowly viz., 15 per cent. only. This rate of progress, if maintained, is sure to prove beneficial.

District.	No. of female literates in		Increase or decrease per cent.
	1931	1921	
Jammu District ..	2,199	1,107	+256
Kathua	329	93	+253
Udhampur	484	122	+919
Reasi	207	289	— 82
Mirpur	1,377	264	+940
Chenani Jagir ..	30	32	— —
Poonch	613	202	+203
Baramulla District ..	319	277	+ 15
Srinagar	1,297	843	+ 53
Muzaffarabad	408	272	+ 50
Ladakh	114	77	+ 48
Gilgit	65	59	+ 10
Frontier Illaqas ..	13	Not recorded.	

sect instead of Arya Samaj yet the returns of schedules showed a great preponderance of entries like Samaj, Arya, or Mahasha and it was only in the case of intelligent persons that the entries of Vedic Dharma were found recorded. 795

Separate enquiries were made from the various local branches regarding their activities during the decade but upto the time of writing responses were received only from Mirpur and Srinagar which show that a girl school having a building of its own and a small library is being run by the Mirpur Samaj which has also reclaimed 2,500 Chamars while the Srinagar Samaj is engaged in social and educational propaganda. It maintains a girl school of the middle standard in a building of its own wherein the number of students swells to about 100 in summer. There is a Rainawari Arya Samaj Vanitashram where widows are given lessons in the three Rs and are also taught embroidery and weaving work to enable them to earn a living. The Samaj celebrated half a dozen widow remarriages and is doing propaganda work to break down the opposition. 794

305. Depressed Classes.—His Highness the Maharaja Bahadur had thrown open the public wells and schools and colleges to the untouchables long ago but to complete the work of their social equalization and uplift, he has very recently made an announcement throwing open all State temples and Devasthans to the depressed classes for 'Darshan' and prayer and this has ushered in a new era in the orthodox Hinduism of the State which will soon adapt itself to the changing conditions and it is hoped that the depressed classes will no longer show an anxiety to stand out of the ranks of the orthodox Hinduism. It is to be seen whether with the fresh stamp of touchability and equality the orthodox Hinduism will be able to recoup its numbers although there seems little doubt that further migration from the Brahmanic into the Arya Samaj would materially cease. 657 178

306. Islam.—Mohammedanism is a monotheistic religion believing in the unity of God, in Mohammed as his messenger and prophet, in Quran as his scripture, in the existence of angels, predestination and resurrection. It also enjoins the performance of some cordinal duties *viz.* "the Saalt (daily prayers), the Saum (fasting in the month of Ramzan), the Haj (Pilgrimage to Mecca) and the Zakat (allotting a certain proportion of ones' income for charitable and religious purposes)". It is readily distinguishable from Hinduism as it has a definite creed and an intensely proselytizing mission, its followers in India as well as in Kashmir being made up of foreign immigrants and by conversions from Hinduism. The Muslim population of this State consists mainly of local converts from all castes, *i. e.*, Brahmans, Rajputs, Vaishyas and Shudras who passed into the Muslim ranks at various periods of history. The Imperial Table XVII shows that under Muslims also there are found a number of Hindu castes such as Jats and Rajputs in the Jammu Province, and Bats, Dars, Rainas and Pandits in the Kashmir Province some of whom upto this date retain most of their old ceremonies and customs. The Muslim Rajputs of the Jammu Province still observe the endogamous and exogamous marriage groups. The institutions of child marriage, prohibition of widow re-marriage and payment of fee to Brahmans at marriage show the close affinity in which they still stand to their Hindu brethren. In Kashmir the visitors are quite familiar with the famous shawl merchant Nurdin Pandit the first half of whose name is Muslim while the suffix is purely Hindu. In Ladakh and Frontier Illaqas the inhabitants who were formerly Budhists of the local Mangolian race were muslimised in a wholesale manner although some of them in Ladakh still observe some Budhistic customs. They freely drink chhang—the Budhist beverage and the worship of Budhist Devata Raluo is also performed by some classes. 779

The total Muslim population as enumerated at the present Census is 2,817,636 persons against 2,548,514 of the 1921 Census the increase amounting to 10·5 per cent. against 5·1 per cent. of the previous decade which shows a very satisfactory record. Their proportion per 10,000 of the population has also risen from 7,675 to 7,727. The Subsidiary Table I shows that amongst the Natural Divisions the percentage variation continues to be the highest in the Kashmir Province (11·6) as at the last Census which establishes the high fecundity of the Kashmiri 162*

1 [Errata: cf. category 114, p. 330 for corrections—Analyst]

X 659 564 (iv) The Secretary, Jangida Brahman Maha-sabha, Delhi, requested for the entry of Khatis and Sozars as Jangida Brahmans and was informed that there was no objection to the acceptance of the new caste name provided the old occupational name was also given.

Similar claims were advanced by a number of other castes, the ambition in each case being to shoot as high as possible. The Chamars for instance, would like to be entered as Chandar-bansi Rajputs. All these claims were allowed to be made and compromises arranged in all cases. The returns had, however, to be tabulated as on previous Censuses. Most of the castes mentioned in this para. were not found to exist at all in the State. The case of Kashyap Rajputs was decided finally by His Highness' Government and the new designation was dropped. The Nais who returned themselves as Brahman Nais were 54 only and it was not considered necessary to add the word Brahman to Hajjam in the Imperial Table XVII.

317. Reliability of the Return.—The instructions issued to the Census agency were sufficiently detailed and a caste index giving the names and habitat of important castes found in the State was also supplied. The returns were therefore, expected to be free from vagueness or inaccuracy. The question of caste is, however, a complicated one, as the people generally return their sub-caste and not the main caste and the sub-castes are so numerous that the possibility of error entering into statistics is always present. Moreover, caste does not remain in a static condition as is the common belief erroneously held. It is always in a flux though imperceptibly. The minor castes which are anxious to ally themselves with a higher and bigger caste do not miss their opportunity when the Census comes. Such movements cannot but affect the results at each Census and lead to violent variations in caste strength which cannot be explained on any other score. The trustworthiness of figures can, therefore, be guaranteed only to such extent as it is possible. Some degree of inaccuracy is unavoidable and the figures cannot be called immaculate.

564 **318. The Meaning of Caste.**—A caste has been defined as an endogamous group or collection of groups bearing a common name and having a common traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin, the worship of a common tutelary deity, and the observance of same ceremonies etc., that they regard themselves and are regarded by others as a single homogeneous community. Such distinctions are said to exist or to have existed in other countries such as Persia and Greece. In Rome marriage between plebeians and patrician women was not allowed for a long time. Restrictions on commensality are also said to have existed in these countries. Though the division of society into different economic strata is still found in most of the countries, the rigidity of distinction characterising caste system of the Hindus is peculiar to India alone.

564 178 **319. The Present day tendencies in Caste.**—The outgoing decennium has witnessed a fiery crusade against the institution of caste from press and platform. The Jat-Pat Torak Mandal founded with the set purpose of demolishing caste has been most active in this behalf and has carried its campaign into the enemy's territory so far as to compel the Census authorities to lend their consent to a return of no caste, in the Census schedule. The supporters of caste have, however, not displayed the same zeal and activities in counteracting the efforts of their opponents. The relaxation of caste rigidity is noticeable in the fusion of 'Thakkurs' with 'Rajputs'. The 'Thakkurs' were treated as a separate caste in former Censuses and the distinction between Thakkurs and Rajputs was based mainly on occupation and customs, the former taking to agriculture as their main occupation while the latter regarded service as their domain. The Rajputs treated agriculture contemptuously and refused to inter-dine or give their daughters in marriage to Thakkurs. The traditional occupation having lost its significance in modern times the better mind of the communities awakened to the need of the solidification and accomplished the fact. The change was accepted by His Highness and given effect to in the Census statistics, Thakkurs as a separate caste disappearing altogether. The attempt of the Mahta com-

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munity to ally itself with the Rajputs and of the Nai community to join the ranks of the Brahmans further illustrate the same principle and show how the necessity of cutting down ramification is being felt. Another important movement is the relaxation of restrictions on dining and travel. The rich section of a community over-rides such restrictions with impunity. The masses are also likely to follow suit with increased facilities of communication. The traditional occupation is also losing its hold.

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333. Utility of the Caste Return.—Whether caste is an unmixed evil as represented by a section of reformers of today or whether it has served to preserve the social values of the Indian people as expressed in their day-to-day life is a question which is hotly debated in advanced circles of Indian society. It is no doubt a fact that the barriers of caste have withstood remarkably all attempts of foreign missionaries intent on proselytising the Indian masses. The crisis who alleges caste to be a disintegrating force in the history of India when it has been a most cohesive and permanent force that lasted against innumerable evasive invasions and social upheavals of disruptive character and came out with flying colours in the end, has either a very poor knowledge of Indian History or is wilfully hiding the other side of the picture. As remarked by Sir George Birdwood "so long as the Hindus hold to their caste system, India will be India; but from the day they break from it, there will be no more India - India of the Hindus. That glorious Peninsula will be degraded to the position of a later "East End" of the Anglo-Saxon Empire". The remarks of Sydney Low in his "A Vision of India" are also well worth quoting. "The caste system", he says, "is the main cause of the fundamental stability and contentment by which society has been braced up for centuries against the shocks of politics and cataclysms of Nature. It provides every man with his place, his career, his occupation and his circle of friends. It makes him at the outset a member of a corporate body; it protects him through life from the cankers of social jealousy and unfulfilled aspirations; it ensures him companionship and a sense of community with others in like case with himself." Caste is thus the invention of a genius and not a product of Brahmanic selfishness as some delude themselves with the belief. The self-imposed vow of penury of the Brahmans coupled with the fact that all temporal powers are entrusted to the Kshatriyas is a sufficient refutation of the baseless accusation. It is indeed a compliment to the Brahmans that they conceived and applied the principle of economic division to the Indian society at a time when no other nation on earth had even dreamt of it. The traditional occupation served as an insurance against unemployment which now holds large [illegible] heritage. A specialised stock has a capacity for survival unequalled by the unorganised stock and it is beyond doubt that caste has carried specialization to a fine extreme, unrivalled in the history of any country. Having adduced the main arguments in support of the caste system it would not be advisable to ignore altogether the drawbacks and the obstacles which the institution in its present form has placed in the way of progress. By preventing the mobility of capital and labour through the formation of non-competitive groups it has led to the overcrowding of certain occupations on the one hand and the undue monopolisation on the other hand of some occupations which are protected from external competition. It is proving a great hindrance to the progress of large scale industries since it is difficult to bring together enriched, material labour and capital which are often localised in separate castes. Being hostile to the principle of equality and lacking reliance on the dignity of labour the caste is proving a great drag in modern times, since the contact with Western education and culture and the development of liberal democratic ideas have seriously undermined its prestige and the institution may now be said to have outlived its usefulness. It is meeting with strong rebuffs and denunciation from the leaders of advanced opinion as it is regarded as a serious obstacle to the development of nationality.

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The utility of return of caste in the Census cannot, however, be questioned. The alternative classification of the population by religion would be too wide and colourless. Caste is nearer the skin than religion. The grouping of population by occupation, general or traditional, would also serve no purpose as traditions are in the melting pot and following of an occupation does not create any affinity

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States of caste strength. Partly variation is attributable to more careful enumeration at each Census. But the whole task of finding reasons is beset with such difficulty as to deter a Census writer from undertaking the task.

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337. Alien Castes.—Amongst Hindus the two castes that are aliens so far as the State is concerned are the Gurkhas and the Kayasth. Their total number is 1,116. Amongst Muslims the castes that claim foreign blood in their veins number 91,453. The total strength of Muslims in the State is 2,817,636, which means that only a handful of men forming 3·2 per cent. of the Muslim population are outsiders while the remaining 96·8 per cent. of the population is due to conversions to Islam by various means. It is interesting to find Hindu sub-castes names still clinging to the converts and the sub-castes enumerated under Kashmiri Muslims will readily suggest to one who knows the caste constitution of Kashmiri Pandits the similarity in caste-names pointing unmistakably to the common Hindu origin of both. Tur Bat, Dar and Pandit are glaring instances of it.

Gurkha	..	1,055
Kayasth	..	61
Mughal	..	30,190
Pathan	..	13,510
Sayad	..	28,720
Turk	..	3,271
Total	..	91,453

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338. Europeans and Anglo-Indians.—The total number of Europeans and Anglo-Indians in the State is 321. The Jammu Province has only 60 Europeans and Anglo-Indians while the Kashmir Province has the highest number of 220, leaving 41 to the Frontier Districts. The presence of a large number in the Kashmir Province is due to the climate of the valley which is more similar to that prevailing in their mother country than the climate of any other part of the State and thus gives them happy reminiscences of home. The Europeans and Anglo-Indians are generally in the State service. Trade and missionary work also claim a large number. Divided by race the Europeans number 188 of which 12 males and one female are Armenians. The number of British subjects amongst them is 151 while 47 are non-British subjects. The Anglo-Indians number 133 only. It is, however, to assume that the European population flocks to the Kashmir Valley and if the Census were taken during that time of the year the number would swell to several thousands.

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339. Untouchability.—That untouchability or touch-me-not is generally believed to have little of religious sanction behind it and the conservatism of the Hindus has helped to keep it alive. Attempts were made in the past by social and religious reformers like Lord Buddha, Guru Nanak, Kabir and others to [illegible] and thus by admitting freely into their fold members of all communities. The myopia of the higher castes did not, however, yield to the treatment in the past and it was left to the 20th century to witness a most vigorous campaign launched for the burial of the irrational distinction. Whether it is the political significance of the depressed classes that has attracted the attention of the Hindus to claiming them as their own or the sullen and perfectly human spirit of atonement for past wrongs, untouchability has become a source of great concern to the Hindus and though the reactionary section of society is opposing the advance of the movement their opposition is obviously futile and doomed to die in the near future. But apart from the various reforming bodies engaged in uplifting their fallen brethren and granting them the elementary social rights of humanity, the greatest stimulus to the movement has emanated from Mahatma Gandhi, who has roused public opinion to such a pitch that the cause of reform has gained in months what perhaps it might have taken years to accomplish. So far as the State is concerned the enlightened Government of His Highness does not tolerate such disabilities imposed by inhuman custom and usage and His Highness long ago publicly announced the title of the so-called depressed classes to the use of public wells, schools etc. It was further announced that no ban should be laid on their entry into public services. And now His Highness has been pleased to throw open all State temples to untouchables for Darshan and Prayer in accordance with the views of the Hindus of the State. Special scholarships have been sanctioned for the students of these communities and nowhere can a teacher refuse to admit a boy into school or seat him aloof because he happens to belong to one of these castes. In the urban areas such distinctions are already on the wane. In the

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564 178 Isolated villages mainly of the Dogra Rajas the distinction still survives but any observer can see that it has had its day. The division of Hindus into the artificial compartments of Brahmans, other Hindus and depressed classes, carried out on the present occasion which the Superintendent of Census Operations Madras has carried to an extreme by introducing it in village tables, has lost much of its usefulness. As figures have been collected a discussion of them is incumbent upon a Census Superintendent though it may be of academic interest only.

564 **220. Depressed Classes.**—The castes that are treated as untouchable are Megh, Doom, Chanar, Chura, Wasal, Barwal, Rasal, Saryara, Jolaha, Koli, Pata, Wahara, Barwala, Basith, Mussali, Halalkhor, Gon, Maigi, Nadyala, Dhyar, Gardi, Mochi, Lasi, Sepi. Of these no returns were found for Koli, Pata, Lasi, Sepi, Wahara, Halalkhor, Gon, Maigi and Nadyala castes which, therefore, stand excluded from the discussion. The remaining count amongst them the castes which follow Islam which also deserves to be omitted from the discussion as we are concerned mainly with untouchability found amongst Hindus. The classes amongst Hindus with whom touch entails purification on the part of high caste Hindus are as follows :—

1. Megh.
2. Doom.
3. Chanar.
4. Chura.
5. Wasal.
6. Barwal.
7. Rasal.
8. Saryara.
9. Jolaha.
10. Gardi.
11. Barwala.
12. Basith.
13. Dhyar.

162 569 **221. Strength of Depressed Classes.**—The strength of depressed classes is given in the margin. The total strength comes to 171,000 persons i.e., 4.74 per cent. of the entire Hindu population of the State falls in these so-called untouchable classes. The Meghs have got the largest population and stand foremost amongst the classes that go by this name. The Chanars come second while the Dooms occupy the third place.

Hindu	Males	Females
Barwala –	3,933	3,971
Basith –	5,972	5,749
Barwal –	5,245	5,000
Chanar –	31,879	31,817
Chura –	995	781
Dhyar –	1,500	1,500
Doom –	31,000	31,000
Gardi –	70	57
Jolaha –	20	20
Megh –	31,000	30,000
Rasal –	200	200
Saryara –	1,000	1,111
Wasal –	20	9
Total –	33,510	33,000

Other castes cannot compare with them in point of numbers. Of them, Barwala, Gardia, Jolahas and Wattals have very little population. Barwalas and Basiths alone have some noteworthy figures against them.

564 **222. Geographical Distribution of Depressed Classes.**—The Barwalas are found in the Jammu Provinces only and are most numerous in the Jammu district. The Basiths predominate in Rasal and Mirpur districts. The Barwals are most numerous in the Jammu district. The Chanars are fairly largely distributed in all districts of the State, the highest number being found in the Jammu district. The Chuhras are largely found in the Poonch Jagir. The Dhyar caste is confined solely to Rasal